

tain the principle of true service; they are the make-up of the most of our lives, and by them we shall be judged at the last.

4. Make the least of your little lacks; make the most of your present enjoyments; do the best with your little duties, and then, lastly, "Trust in God and do the right." These are the open secrets to a happy life. It is a happy fact that while we can not all be money rich we can all be millionaires of mind and of heart, of character and of faith, possessing that godliness which with contentment is great gain. May we be so supremely happy as to learn Paul's secret and come into this rich possession.

Prayer: "Almighty God, forbid that we should become so familiar with thy goodness as to be indifferent to it; may thy mercy be a daily surprise; may the tenderness of the living and loving God amaze us by an unexpected revelation. Thus may we live in sweet excitement, in well-controlled rapture, in that elevation of soul which is the best preparation for the service of others. Enrich us with all wisdom; give us enlargement and penetration of understanding; help thy Church so to read the signs of the times as to know what Israel ought to do, and when thy Church knows its duty, may it throw away all fear and selfish calculation, and with the courage of righteousness, go forth under the banners of God."—Christian Work and Evangelist.

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#### "ROCK OF AGES."

Burrington Coombe is a deep ravine in the grim and frowning hill known as Black Down, which rises to the height of 1,100 feet, and is the highest summit of the beautiful Mendip Range. It is within an easy walk of Blagdian church, of which Augustus Toplady was for some time curate in sole charge. The whole scene is most picturesque and romantic. At one point is a grand crag of mountain limestone eighty feet in height. Right down the center of this mass of stone is a deep fissure, wherein grow, like little children playing in the arms of men in armor, soft and delicate ferns and wild flowers.

Toplady was one day overtaken by a tremendous thunderstorm, from which he sought refuge in this glen, between two massive piers of limestone rock. While the storm raged it inspired in his soul the idea of this hymn, "Rock of Ages," which he wrote at once on the spot. Years afterward he died in full confidence in the everlasting shelter of which he had thus sung.—Selected.

Rob the world of the Bible and you have robbed it of its chart, robbed it of its compass, robbed it of its Magna Charta—the bulwark of its liberties—robbed it of that which has produced the noblest manhood and the purest womanhood; robbed it of that which has worked out its highest civilization, robbed it of that which has made the Christian nations the most enlightened, the most progressive, the most humane, the wealthiest, and the most powerful peoples on the face of the earth.—Henry B. Williams.

#### HOW DO I KNOW THAT I AM A CHILD OF GOD?

By a Layman.

One day while reading of the things of God, this question came up before my eyes as though the words had been printed in letters of fire upon the page. The subject before me was the life of Caesar Malan of Geneva and the pertinent question put by this child of God to a visitor: Are you of God's elect? The question came to me as above and caused me to sit down to answer it to myself.

Upon what am I depending? Upon any fitness there may have been or is at the present time in myself as to my life; upon any sacrifice of temporal things or upon any service to God by testimony or by speaking to others or by an upright moral life? Is there any resting upon any effort I may be making for God to assure myself of enjoying that wonderful position as the "Elect of God?" Now let the examination be very searching and once for all. Am I depending upon my own fitness or upon the Word of God? Upon what I can do or become or upon His grace? Let me see what the Word of God says about it.

First: "All men are conceived and born in sin." David says, "Behold I was shapen in iniquity and in sin did my mother conceive me." Ps. 51:5. And it is written: "For there is not a just man on earth that doeth good and sinneth not." Eccl. 7:20.

So that according to God's Word I, who must take my position with all men, was conceived in sin and shapen in iniquity. And never can by being just or by trying to do good be reckoned by a righteous God as sinning not. In other words, I am infected with that sin that God hates and the cure is not in me. Now am I engaged in the hopeless task of trying to cure myself of an incurable disease; or am I just resting upon what God says in His Word as the remedy for my lost condition? Let me see what there is for me. First let me remember Eph. 2:8: "For by grace are ye saved through faith and that not of yourselves, it is the gift of God, not of works lest any man should boast." And II Tim. 1:9: "Who hath saved us and called us with a holy calling not according to our works but according to His own purpose and grace which was given us in Christ Jesus before the world began." And Titus 2:11: "For the grace of God that bringeth salvation hath appeared to all men."

So it is written in the Word of God that I am saved not because of any merit whatever on my part, but in my sinful, undone, far-from-God condition the grace of God in Jesus Christ reached me and saved me by taking away my sin, and now keeps me in spite of my unworthiness, only asking me in the first place to yield to the faith He puts in me, and now to submit myself to His guidance. It is an undeserved kindness of God to me, for there never was any worthiness and never of myself will there be any worthiness except in my Lord and Savior Jesus Christ.

Now the question for me to decide is: Has there been an acceptance of the sacrifice Jesus made for me on the cross, and a standing, cleared of guilt in Him, "the Lamb of God," by faith? Do I accept the Word of God that all this was a work of grace for me and